

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

HYRDE N

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror
bliver ikke død
ikke tror, er all
fordi han ikke
paa Guds enb
ham,
som
lømt,
troet
Søns
Navn.

Tangen, Rev. A. K.
dec 42

17de aargang.

Winnipeg, Manitoba, Første Nr. i Mars, 1941

Nr. 5

I En Stille Stund

"Han maatte da reise gjennom Samaria."
Joh. 4:4.

Vi finder idag vor Frelser paa vandring fra Judea til Galilea, altsaa fra den sydligste til den nordligste del av Jødeland. Og legg vel merke til at her staar at han maatte reise gjennom Samaria. Du vet vel at der var et bittert fiendskap mellem jøder og samaritanere, og det endog i den grad at naar jøderne reiste fra Judea til Galilea, eller omvendt, saa vilde de slet ikke gaa gjennom samaritanernes land. Anderledes med Jesus. Her fortelles at han maatte reise gjennom Samaria. Og hvorfor? Jo, fordi han visste at han derved skulde komme til at frelse den samaritanske kvinde, og andre med hende. Han sparte ingen møie naar han kunde vinde en sjel for himlen.

Man har med rette sagt at alle Jesu fotspor dryppet av kjerlighet, og det kommer ogsaa klart frem i denne beretning. Lovet vere hans navn!

Han er den samme ogsaa nu. Det er hans mat at gjøre Farens vilje—at dra sjele til sig den dag i dag. Han gaar utrettelig og leter efter hver synder og synderinde. Selv om du, kjere sjel, skulde vere en saa dypt falden synder, ogsaa i det ytre, at nersagt alle vilde forakte dig og nødig møte dig, saa gjør dog Jesus ingen krok paa veien for at undgaa dig, men elsker dig saalenge naadetiden varer—elsker dig med en for os ufattelig kjerlighet.

O, om du visste, du endnu i synden vandrende sjel, om du bare visste hvor Jesu hjerte brender av forbarmelse over dig, hvor gjerne han vil ta dig ind i sin naadefavn! Han vet hvad en menneskesjel koster. Han har kjøpt os alle med sit blod, og vil saa nødig miste nogen av os. Derfor arbeider han saa utrettelig dag ut og dag ind med at dra syndere til sig. Han vil nu saa gjerne faa bo i din sjel, hvem du end er. O betenk dog hvilken ven vi har i Jesus!

"Gi tørst efter aanden,
Gi trang til dit ord,
Gi du mig at vandre
Mer helt i dit spor;
Mer ydmyg og lydig,
Mer avdød fra mig,
Mer lysende hellig,
Mer, Jesus, lik dig!"
(Indsendt av N. F.)

Fra Hazlet, Sask.

Hr. Redaktør:

Atter har en av vore gamle pionerer faat hjemlov. William Cornelson hensov fredfuldt i sit hjem nordvest fra Hazlet den 25 januar, og blev lagt til hvile paa Bethania kirkegaard den 31te. Pastor K. Bergsagel fra Kyle forrettet ved graven. En hel skare av venner og nabøer var fremmødt for at vise avdøde den sidste ere. Fire sønner, Carl, Simon, Joseph, og William, og to dattersønner, John og Walter Hall fra Swift Current, gjorde tjeneste som ligberere.

William Cornelson var født i nærheten av Stavanger, Norge, den 14 april, 1852, og kom med sine foreldre og søskende til Gaspé, Nova Scotia, i aaret 1860. Hans far og en bror døde her. Tre aar senere kom han sammen med sin mor og søster til Chicago. I 1870 tok han op homestead i nærheten av Montevideo, Minnesota, og blev her i 1879 gift med Tone Willand. I 1911 reiste de til Canada og tok homestead sydvest fra Cabri, Sask., hvor Cornelson siden blev boende. Hans hustru og en datter døde for flere aar siden.

Avdøde efterlater sig seks sønner, pastor A. B. Cornelson, som er prest i New Westminster, B. C., Carl, Simon, og Joseph som er bosat her i distriktet, William i Abbey, Sask., og Horace i Madison, Minnesota. Ogsaa tre døttre, Susanna, som er hjemme, Thea i Seattle, Washington, og Mrs. John J. Hall, Swift Current, Sask. Der er ogsaa otte barnebarn.

Pastor A. B. Cornelson besøkte sin far en ukens tid før han døde, men var forhindret fra at vere tilstede ved begravelsen. Avdøde som var medlem av Bethania menighet var en velaktet og vennsel mand. Signet vere hans minde!

—P. Haukeness.



KIRKESTILHET

Kirken hvelver sig hvit og stor
over et rum hvor stilhet bor.
Solguld falder i brede flaker
henover alterets gyldne staker.
Hvor er de larme der bruste før?
Hvor er kivet ved kirkens dør?

Midnatstankenes
stengende graa
viker for bankenes
utsynsblaa.
Tvil og tvedragt er helt forstummet,
Freden hviler i kirkerummet.

Vi er kommen fra kamp og kiv,
trette av nutidens travle liv;
Vi er kommen fra mange steder,
Een fra sorger og een fra glæder,
Een fra stilhet og een fra strid,
Alle dog barn av den samme tid.

Her er videre
syn at faa,
her er blidere
kaar at naa,
Her er tilbedelsens stilhet givet,
Her er stedet til tak for livet.

Slekt efter slekt i hundred aar
stod herinde hvor jeg nu staar,
Skuet i bøn mot alterets tavle,
Glemte det flygtige og det travle,
Hørte paa salmenes lovsangsbrus,
Fik velsignelsen i Guds hus,
svandt som svanene
bort fra Nord,
sænket fanene
dypt mot jord,
Gjemtes i mulde bak kistefjælen...
Men lever ennå, om de berget sjelen.

Hvergang vi aapner en kirkes dør,
mindes vi dem der levde før.
Ogsaa de gaar til kirke samme
under et lydt, livsalig amen,
Ogsaa de under sang og bøn
hilser den Guds enbaarne Søn.

Alle frister vi
motgangs veir,
alle mister vi
venner her,
Dog—: Om vi evighetslivet verner,
Sees vi engang under andre stjerner!
—G. Just Pedersen.

Fra en tur til Canada

S. H. Nj a a

(Fortsat)

Søndag aften var vi i Lake Park kirken ca. 8 mil i nordvestlig retning fra Weldon. Folket, der bor i dette settlement, har omtrent like langt til Birch Hills som til Weldon. Det er et meget vakkert strøk nu, men det var ikke slik den tid vi kom op til Canada. Vi ansaa det for et strøk, hvor folk ikke vilde sette sig ned, ti der var skog, brusk og sluer, og det var nesten ikke mulig at komme frem noe sted. Vi blev derfor noksaa forundret, da vi en dag fik høre at to unge mend fra Montana var kommet did og hadde sat sig ned i vilde brusen. Jeg maatte avsted for at undersøke hvad slags folk det kunde vere. Jeg fandt frem til en loghytte og banket paa. Jo, ganske riktig, det var norske gutter og dertil fra min egen hjembygd i Norge. Det var Knut Gjesdal og Krist Salen. Ja om de vilde slaa sig til her? Jo, det var tanken. Ja, det blir nok natten og graaten, tenkte jeg ved mig selv, men sa ingenting. Litt om sen var der flere og flere som fandt sig land borte blandt sluer og brusk i dette vildnis.

En dag, mens vi bodde i Weldon, fik vi besøk av en litt eldre mand. Han sa at hans navn var Ingebret Dragseth og at han kom fra Howard, Syd Dakota. Han hadde brugt at holde religionsskole og desforuten tat del i oppbyggelsesarbeide. Han søkte efter land for sig og et par gutter. Jeg fortalte ham, som sandt var, at den eneste plads han kunde finde frit land var borte hos Montanagutterne og ganske rigtig, han fandt sig hjem der og flyttet op med hele sin familie. En av hans gutter der den gang var for ung til at ta sig land er nu prest i vort samfund, nemlig John Dragseth, Grenora, Nord Dakota. Mr. Ingebret Dragseth blev benyttet meget som skolelærer rundt iblandt nybyggerne og paa samme tid talte han ogsaa Guds ord i vore menigheter. Han er nu borte, men hustruen og flere av barna bor endnu i dette settlement.

Weldon menighet hadde først bygget sig kirke ca. 4 mil fra Weldon, men da der blev by i Weldon med mange folk blev det besluttet at de vilde ha kirke i selve byen, og saa blev denne kirke som de hadde bygget ute paa landet staaende tom. Da der i dette nye strøk, som fik navnet Lake Park, blev dannet menighet, kjøpte de denne kirke og flyttet den til et centralt sted, saa nu har de kirke med gudstjenester og sammenkomster. Denne kirke staar ganske nær det loghus hvor jeg fandt Montanagutterne i den første nybyggertid.

Det var hyggeligt at møte disse folk og tale Guds ord til dem. Der findes mange fra min hjembygd i Norge. De er kommet direkte fra Norge did. De er svert norske i dette strøk. Kirkesproket blir vel norsk der endnu i mange aar.

Det blev nok en overraskelse at se dette settlement igjen. Der var ryddet og pløiet, og der fik jeg se noen av de vakreste agre og hjem som findes noe sted i Canada. Jeg maatte besøke Montanagutterne igjen, men det var nok ikke loghytte nu. Knut har et meget vakkert og moderne hjem og en prektig familie. Han og kona har gjort flere ture til Norge for at besøke sine slektninger i Gjesdal, men det blir vel ikke svert mange slike ture nu. Krist Salen har ogsaa et vakkert hjem, men han og kona er sykelige, saa de kan ikke gjøre stort mer nu paa farmen. Vi maatte ogsaa indom til Ommund Hognestad. Han er fra samme gaard i Time som biskop Hognestad. Han og kona trives godt og arbeider haardt for at komme sig igjennem nybyggertiden og se bedre dage. De tar aktiv del i den lutherske menighet paa stedet. Der er mange av dem der er kommet direkte fra Norge over til Canada som ikke synes at ha den rette interesse i det lutherske menighetsarbeide. Det er kun gjennom kraftigt arbeid, at de og deres barn kan vindes for Guds rike. Der er arbeidsmark nok. Høsten er stor men arbeiderne faa. Bed derfor høstens herre at drive arbeidere ut i sin høst. Vi var glad over at se dette arbeide der er begyndt paa dette sted, og det har store muligheter for fremtiden.

Brev fra Norge

Mrs. Marie Tangen her ved hjemmet har modtat brev fra sin bror i Arneberg, ikke saa langt fra Oslo. Vi hidsetter en del av dette brev:

Du har nok ventet lenge paa brev fra os her nu. Vi har saa ofte talt om dig og skulde forsøke at faa sendt dig nogle ord, men det er jo saa vanskelig med postforbindelsen med Amerika nu.

Ja, det var sørgelige ting som hendte med vort kjære fedreland sidste vaar. Dog maa vi si at vi har greiet os noksaa bra hittil, men portionerne blir nedsat efterhvert. Det hjelper ikke om vi har hundrevis tønnder korn paa staburet, vi faar en liten portion at bruke, resten skal staten ha.

Martin var tjenestepiktig ved hæren og var med i krigen. Han var borte i 5 uker. Han mødte i byen Hamar, men de blev af fienden drevet like til Vestlandet, ut til fjorden ved Molde, hvor avdelingen overga sig, men alle fangerne blev frigit. Du kan tro vi var glad da Martin kom hjem igjen. Det var som at faa sit barn tilbake fra døden.

Ja Gud har hjulpet hittil. Fremtiden faar vi legge i hans haand. Han sitter paa tronen endnu, den gamle av dage.

...Tak for bladet "Northwood-Emissæren." Det kom regelmessig til krigen begyndte, men siden har vi ikke faat noget nummer.

...Vi haaper at disse linjer naar frem til dig, og vi vil faa lov at ønske dig alt godt for de dage som Gud endnu maatte tiltenke dig. Det som har mest at si for os er, at vi har vore navne skrevne hos Gud og kan faa indta vor bolig i de evige pauluner. Merkelig og trist er det at krigen her i Norge ikke har faat vekke det norske folk fra syndesøvnen.

Maa Herren forbarme sig over os. Skulde vi aldrig mer høre fra hverandre, møtes vi hos Jesus.

Din brorsøn Einar og familie.
—Northwood-Emissæren.

Nu hadde vi reist igjennem de menigheter der tilhører Weldon-kaldet, men pastor Tandberg fortalte at han hadde endnu en liten menighet ret nord fra Weldon saa omtrent 10 mil. De har en liten kirke der, men vi fik ikke tid at se did. Vi fik dog besøke en av menighetsmedlemmene ved navn Mork. Han bor der nord og hadde faat sig et meget vakkert hjem. Han er storfarmer og da det netop var i tresketiden, at vi var der, saa fik vi se en mengde smaa grainaries rundt om paa farmen. Naar treskemaskinen begynder at surre, da trekker de disse smaa hus bort til maskinen og fylder det ene hus efter det andet. Iaar var avlingen saa sver at de maatte bygge flere av disse grainaries. Her traf vi en stavangergut fra Folkvord i Høiland. Han var snekker og hadde det travelt med at faa hus nok ferdige for treskingen. Jeg kjendte godt hans far, Nikolai Folkvord. Jeg mødte ham i 1892 hos pastor Nils Lundes nær Fertile, Minnesota. Han var bror av Mrs. Lund. Jeg kom did fra Norge for at holde skole i Faaberg menighet av Lundes kald. Nikolai var en troende ung mand og saaledes kom vi til at være noksaa meget isammen. Han reiste tilbake til Norge og overtok sin fars gaard paa Folkvord. Han er nu død. To av hans sønner opholder sig nu i dette settlement nord fra Weldon. Jeg fik hilse paa dem begge og bringe hilsen fra deres tante, Mrs. Martha Lund i St. Paul.

Vi besøkte ogsaa en anden familie i dette strøk, nemlig David Hadland fra Gjesdal. Hans hustru arbeidet i en lengere tid hos os før hun blev gift og de hadde sit bryllup i vort hjem. Vi har altid bevaret dem i en kjærlig erindring, og vi kunde ikke forlate Canada uten at se indom til disse folk. De har et prektigt hjem og naar vi saa bortover akrene da kunde vi se at de bar rik grøde. Der var saa mange vi skulde ha set indom til, men det tar paa krefterne at fare fra hus til hus, og saa spise og prate uten noe ophold. Imidlertid var der en familie til vi fik se indom til og spiste aftensmat hos, nemlig Ole Kristianson. De kom did medens vi bodde i Weldon og blev med

(Fortsat paa side 2)

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. C. S. Lystig, Editor,
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I første februar nummer tok vi os den frihet at laane en lengere artikkel fra "Lutheraneren," inneholdende et optryk av et brev skrevet av Norges samtlige syv biskoper, med Oslobispen (Dr. Berggrav) i spissen, som siden det blev offentliggjort i svenske aviser i begyndelsen av februar har vakt den største opmerksomhet langt utenfor hjemlandets grenser. Ifølge "Norrøna" omtales det av Stockholmstelegrammer som "den mest konsekvente refselse av de totalitære voldsmetoder, av løftebrudd og avskaffelse av kristne rettsbegreper og moralverdier som hittil har sett dagens lys innen den del av den protestantiske kirke som staar under tysk innflytelse."

Disse er saamen kraftige ord. Om nevnte biskopskrivelse, rettet til den fungerende chef for Kirkedepartementet, statsraad Ragnar Schanke, virkelig inntar en saa fremtredende plads, burde det vere av interesse ogsaa for *Hyrdens* lesere at sette sig lit nermere inn i den.

Brevet henleder først opmerksomheten paa grunnlovens bestemmelse at "Den evangelisk-lutherske religion forblir Statens offentlige religion;" dernest at biskoperne i flere rundskrivelser efter 9 april har fremholdt til prester og menigheter at arbeidet fortsetter paa samme rettslige grunnlag, og endelig at kirkens tilsynsmenn har hatt full grunn til at gi nettop slik orientering, "da den grunnleggende Führerforordning ab 24 april er i full overensstemmelse med folkeretten, og da Reichskommissar i sin tale 1 juni gav tilsagn om den i Haagerlandkrigsordningens paragraf 46 hjemlede relegiøse frihet, og videre i sin forordning av 28 september fastslo at domstolens uavhengighet skulde forbli urørt."

Alikevel er nu det spørsmaal blitt aktuelt om Staten virkelig vil "oprettholde orden, rett og rettferdighet, slik som vor kirkes bekjennelse forutsetter." Spørsmaalet hviler nemlig paa tre dokumenterte fakta:

1. "hirden's" programatiske voldsfremferd,
2. den samlede høiesteretts tilbaketreden, og
3. ophevelsen av presternes taushetsplikt.

Den nu gjeldende programparole offentliggjort i partiets offisielle organ er rett og slett: "Den som slaar oss en gang, ham slaar vi tifold igjen."

Da skipsfartsdirektør Benjamin Vogt talte i vor kirke her i Edmonton den 19 februar, gav han ialfall ett eksempel paa en bokstavelig efterfølgelse av denne oprørende parole. En tysk soldat blev drept paa en av Oslogaterne. Øieblikkelig blev en nerliggende restaurant hjemsoekt av "lovens" haandhevere. Tyve tilfældige gjester blev arrestert og kjørt til Akershus, stillet op mot en mur, og andenhver mann skutt. De gjenlevende ti blev saa sendt hjem for at fortelle om det!

Høiesteretts tilbaketreden er en direkte følge av at Justisdepartementets chef har faat diktatorisk myndighet til at stryke eller opnevne lovmenn og vidner ganske efter sit eget forgodtbefindende. Hvor blir det saa av rettssikkerheten?

Hvad presternes taushetsplikt angaar, kan nu politidepartementet efter de nye forordninger la en prest fengse "for derved at fremtvinge forklaring, uten at dette har vert forelagt for domstolen."

I sin ovenfor nevnte tale kom hr. Vogt med den bemerkning at "de," overfalls-mennene, "har en anden mentalitet end vi. De kjender ikke forskjell paa rett og urett."

Enten maa dette være saa, eller ogsaa blir alle rettshensyn simpelthen sat ganske ut av betraktning naarsomhelst og hvor-somhelst det gjelder makthavernes skiftende interesser. Om det ene eller det andet faktum er raadende gjør lite til saken, for begge fører til det samme resultat: en skjæbnesvanger oppløsningstilstand hvori samfun-

dets grunnpillarer blir rykket op med roten.

Dette er ogsaa tydelig nok paapekt i biskopernes protestskrivelse: "Vi ser hvordan vold avler vold, og at der oparbeides en mentalitet av hat i folket. Ikke minst gaar dette ut over den opvoksende ungdom." Fortsetter forholdene at utvikle sig som hidtil, "vil kirkens tjenere," heter det videre, "savne grunnlaget for at kunne veilede samvittighetene angaaende respekten og tryggheten overfor rettstilstanden i samfundet."

Med andre ord, presterne er blitt opmerksomme paa sin isolerte posisjon. En kløft er opstaat mellom dem og Staten som gjør det klart at de maa velge mellom to alternativer, enten brolegge kløften — kompromisere med Staten — hvilket ikke kan ske uten at gjøre vold paa samvittigheten, eller forbli paa sin post og avvente fengsel og forfølgelse.

Det var mørkt i Norge paa Hans Nilsen Hauges tid, tussmørkt ialfall; men nu, om ikke Gud itide forhindrer katastrofen, kommer svarte natten til at senke sig over vore fædres kjere sagaland!

Opløsning av Biskopenes Protest Forbudt i Norge

Efter at ovenstaaende leder var skrevet har vi mottat "Lutheraneren's" utgave for 26 februar fra hvilken vi laaner det følgende:

"Fra Oslo meldes via Stockholm 15 feb. at Quislings politi og kirkedepartementet har forbudt opløsning i Norges kirker av biskopenes protest mot nazipartiets vold. Imidlertid sies at i mange kirker blev protesten lest allerede søndag 9 februar. Paa søndag 16 feb. skulde politimenn — hjulpet av norske nazister — være tilstede ved gudstjenestene for at paase lydighet mot den nye orden. Til saadan overtredelse vil regnes ogsaa bøn for kongehuset, for den lovlige regjering og stortinget.

"Kirkekommissær" Schanke har beskyldt biskopene for at "arbeide mot den nye orden," og truet med de mest alvorlige følger hvis de ikke forandrer holdning.

"Noe svar paa biskopenes henvendelse innløp ikke før biskopene Berggrav, Maroni og Støren hadde utsendt et krav paa at svar blev gitt. I denne sin annen skrivelse sa de blandt andet: "Tross de følger advarslene kan faa, kan vi ikke med fred i samvittigheten være vidne til en utvikling som fører det norske folk ut paa veier stridende mot kristelige idealer og kristen tro. Norges kirke kan ikke i taushet se paa det som hender."

★

Som ventelig kunde vere, var de oplysninger vi fik — og tildels ennu faar — fra Norge av en motstridende natur. Det var saaledes en stor skuffelse for mange at kirkens ledelse syntes at innta et noget vaklende standpunkt til det som foregik. Men om saa virkelig var tilfellet, til at begynde med, kan der nu ikke være nogen skygge av tvil om at biskopene staar midt oppe i slaglinjen. De har i utvetydige ord gitt løsenet, og dermed tilkjendegjort for all verden at de vil staa eller falde paa sin post. Herren signe og styrke dem!

FRA BARNEKAMMERET

Barnet som ligger i sin seng, sier til moren:

"Mor, mon ikke den kjære Gud tror at jeg er død nu?"

"Hvorfor skulde han tro det, barn? Han vet jo at du er frisk og munter?"

"Nei, mor, han vet intet om mig, han har jo ikke hørt fra mig paa 8 dage. Det er en hel uke siden jeg bad til ham."

Er det et ord til nogen av dem som læser dette? "Budbæreren."

Vi skal takke Gud for det vi ikke faar, for det har vi ikke nødig.

Troen er en Guds gjerning i os, som forandrer hjertet og føder os paany av Gud og gjør os til andre mennesker.

—Luther.

(Fortsat fra side 1)

os i menighetsarbeidet. De er nu begge noksaa høit oppe i aarene, men ellers noksaa bra med helsen.

Saa faar vi forlate dette pretekald. De strever nu at faa sig ny prest og det er at haape at de vil faa en mand, som vil passe ind i disse forholde. Det er en stor og god arbeidsmark. Det er vort haap og vor bøn at mange sjele maa vindes ikke bare for menighetene men vindes for Gud, saa naar de skal samles fra nord og syd, øst og vest, at mange, mange vil komme ogsaa fra disse menigheter.

(Fortsettes)

Effective Ways and Means of Monthly or Quarterly Budget Contributions

Paper presented at the Synodical Allocation Meeting

(Published by Request)

MARS A. DALE

No pastor today thinks that the Holy Spirit comes to him only when he is in the pulpit. He realizes that his study is as much the Holy Spirit's workshop as is his pulpit. He knows too, that if his message has sleeve-shaking qualities, it will have sleep-producing effects. Therefore for him the hours of prayer and study beforehand are much the more important. It is no different in the financial undertaking, and especially the every member canvass. Setting aside a Sunday and sending a group of men out to distribute a set of envelopes to each family is like putting the horse to work before feeding it, as far as effectiveness is concerned. There must be a thorough preparation through the mail, through the pulpit, and through the organizations of the congregation, yes, and not least of all through the organization of the men who are to get out.

Then the execution must be done with as much thoroughness as the preparation. A half-hearted worker will bring in a half-hearted gift.

But the follow-up all year long must be one of education and admonition. The monthly financial report to the congregation, the quarterly statements to the individual, the sending and passing out of tracts, the preaching of the true sense of stewardship, all go to help the people see the need of keeping things up in such a way that not even one month should show any of the funds having a deficit.

Then finally, and perhaps by far the most important thing in the effective ways and means of budget ingathering, is that the congregation do everything to promote the cause of Benevolence in the congregation.

If any one thing is needed it is an educational program along this line, and our synod is fast producing it. It so happened that we had a person working for us from one of our congregations in the Circuit. One day, at the dinner table, we got to talking about things in general and in a very innocent manner she said, "I do not think the church taxes have been collected in our congregation this year." Church taxes—can you imagine anything so inane as that? And yet, when I corrected her and told her never to use a term like that again about the returning of our gifts to the Lord, she looked at me rather dumb-founded.

Still, I imagine, there may be many others just like the person mentioned. There is no need for such a thing today. If each pastor would just utilize what our own synod puts out, saying nothing about the thousands of good things put out on stewardship and benevolences in general, there would not be a single person that would ever make a remark like the above. I think, for instance, of just a few things.

There is our paper "My Father's Business,"—published, I think, ten months out of the year. Since I have started to mail it out to each of my families monthly, I find a marked difference in the intelligence of my people in regard to missions and the like. It seems people will read this where they will not read anything except just what they are interested in, in our church papers. Too, this little paper comes to them free of charge. I wonder how many of us present today read it each month? At present there is a circulation of only 40,000 copies a month. There should be close to 400,000. It would be if we could awaken our pastors to the great need. Yes, we might say, what a difference it would mean if just our pastors would read each copy that came to their desks.

There are other pieces of literature that might seem insignificant but which do much to help people see the cause. Every year, during the educational weeks prior to the Every Member Canvass, each family in our congregation gets a copy of "My Church,"—I call it "What Five Dollars Can Do." It is a diagrammed statement of how every five dollars given to the synod is distributed. It is invaluable in an education program. We might mention too that little pamphlet entitled, "When the Deacon Talked In Church" or the one put out by the Stewardship Department, "How Can We".—There are many others such as "In My Name" and "The Home Field."

Finally—I would like to say that it is not only a matter of setting aside certain

"Augustana Lutheran Church of Saskatoon will broadcast their service over CFQC at 11 A.M. March 9th using the facilities of Zion Lutheran Church."

"Luther Seminary, Saskatoon, will broadcast the Morning service over CFQC April 13th, Easter morning at 11 A.M."

A Correction

Assiniboia, Sask., Feb. 17, 1941.

Dear Rev. Lystig:

When I sent in the obituary of Mrs. Hanna Mossing (see 2nd December issue, p. 2), I stated that her sister, Mrs. Oline Mossing, donated \$5.00 to "Hyrden" in Memorial.

I wish to call your attention to my error. She sent in \$2.00.

Sincerely yours,

—H. F. Johnson.

Easter Service Broadcast

The Easter Service conducted by Luther Seminary in Zion Lutheran Church, Saskatoon, at 11:00 a.m. Easter Day, will be broadcast over Station CFQC, 600 KC. Dr. Lavik will deliver the sermon and the Seminary Quartet will sing. All who do not have any church service of their own at that hour are invited to tune in.

An Evening Prayer During Lent

In this even hour, quiet and still,

O Lord, hear me!

Hear me as I thanks return
For grace and mercy bountiful
Showered on me this day.

But hear me also, —

still more earnestly I plead, —

Hear me as I lift to Thee,
With trembling voice,
a broken sob.

O wretched man that I am!

Who shall deliver me

From such vileness, such corruption,
As Thou, alas, seest in me? —

Hark! To my sick soul

comes a message

From a Man of Sorrows,

A Man acquainted with grief,

A Man on Whom the Lord
laid all my iniquity.

"Fear not; it is I.

Be not afraid!

Behold my hands and my side!

Him that cometh to Me

I will in no wise cast out."

Thanks, O thanks be to Thee,
dear, precious Savior!

Praise, thanks, and adoration!

Should shadows dark and drear

again oppress my soul,

May I hear Thee whisper,

"Fear not, it is I."

Keep me safe in Thy embrace,

'Till I see Thee face to face!

Amen.

times for stressing of giving but also the stressing during certain festival seasons that are ours. It is well that our church has chosen the sacrificial season of Lent for the stressing of an early start in the ingathering. But there are other seasons as well. I only wish that you men who are in authority would stress to the congregations the great need of pastors receiving such a salary that the offerings on the festival days might be received in behalf of the work of the church at large. I know there are exceptions but I do know of instances where pastors have shielded the Lenten season in such a way that the gathering in of the containers might not be too close to Easter Day, the day on which they receive their personal offering. If our congregations could be given to see that these days should mean something for someone outside the congregation how much more would they benefit from these days of festivities. Take for instance Easter when most persons who belong to congregations come to church. Do you not think it would gladden the hearts of the people if they could see that whatever gift was laid on the altar that day might go to bring the Life of Easter to some poor soul sitting in darkness? And looking at it purely from a monetary angle, do you not think the offering would be larger for Benevolences than for the pastor? And too, think of the people that could be reached for the cause that you could never reach on any regular Lord's Day.

(Continued on page 3)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in March, 1941

From Bethany Sunset Home Bawlf, Alta.

Dear Friends:

A Blessed New Year!

I am late in bringing a sincere Thank you to the many loyal friends of the Bethany Home for all the assistance rendered during the year 1940.

The accompanying list will show that we at the Home have much to be thankful for, and may God richly bless each and every one of you for the kind support.

I also want to mention the pleasant surprise the Lutheran Ladies Aid of Camrose, Alberta, gave us. A large number of the members paid us a visit on Monday, Jan. 13th. Rev. Solheim, Mr. Knutsen, and Mr. Hoveland acted as chauffeurs.

The guests brought with them baskets loaded with all kinds of goodies, including "fløtegrøt" prepared by Mrs. Knutsen. In addition to a nice donation in cash, a good supply of canned fruit, coffee, and vegetables were left at the Home.

After lunch, Rev. Solheim spoke to us, and Mrs. Skattebo gave a fine greeting. Two songs were rendered by a ladies' quartet.—We shall long remember this pleasant visit paid us by our good friends at Camrose.

We also want to thank Rev. Kandal and family for the visit they paid us during the Christmas season, and for the services conducted at that time.

Thanks to all pastors and friends who during the past year showed their interest by visiting the Home.

Sincerely yours in the service for the Old People,
Marie Weiks.

Public Receipts from Bethany Sunset Home

In order to make it easier for the donors to check whether or not they have received proper credit, the editor has endeavored to list the gifts systematically. Should there be any glaring mistakes, we urge the persons concerned to write either Sister Marie or the editor, and corrections will be duly made.

The following list contains gifts received at the Home during the last three months of 1940.

ALBERTA

Amisk Creek Ladies Aid, \$5.00.
Bardo Ladies Aid, to Building Fund, \$25.00.
Other gifts from *Bardo* Ladies Aid: 19 bath towels; 1 luncheon cloth; 1 luncheon set with 4 napkins; 2 linen dresser scarfs; 1 flannel night gown; 2 double flannel blankets; 2 single flannel blankets; 2 linen guest towels, and 2 prs. of embroidered pillow cases.
Bashaw: Mrs. Petra Nelson, \$5.00.
Bawlf: Mrs. A. K. Odland, 1 linen towel, 1 wash cloth, and 2 pot holders.
Mr. and Mrs. Pete Paulson, 11½ lbs. of sausage meat;
Mr. and Mrs. A. J. Pederson, and Melvin, \$1.00;
Mr. and Mrs. A. Storvig and family, \$2.00. The latter two donations in memory of Mrs. H. T. Hendrickson, Bawlf.
Mr. and Mrs. A. Mosand, lense;
Mr. and Mrs. Albert Pederson, 2½ gall. of cream;
Mrs. Gust Olson, 1 box of apples;
Mrs. H. Scheidegger, 1 box of apples;
Mrs. Lena Erickson, 1 box of apples;
Mr. and Mrs. M. Bergquist, 1 box of apples;
Mr. and Mrs. O. Olesberg, 1 box of apples;
Mr. and Mrs. Nordgaard, several pounds of loaf sugar;
Mr. S. Solie, 3 doz. oranges;
Esther Bergum and Helga Loken, workers at Home, 3 doz. oranges;
Sister Marie Weiks, 3 doz. oranges;
Mr. and Mrs. Kjenner, 3 doz. oranges and 1 lb. of candy;
Manda Olson Grocery Store, 5 lbs. of candy;
Mr. and Mrs. K. O. Eggen, candy;
Mr. and Mrs. K. O. Eggen, \$6.00;
The Bawlf Mission Aid, \$5.00;
Mr. and Mrs. Ole Loken, 1 large-size turkey and 2 bath towels;
Mr. and Mrs. Harold Olson, flatbrød, sandbakels, and 3 lbs. of butter;
Mr. and Mrs. Percy Bergquist, 12 doz. eggs;
Bawlf Hardware, 1 large-size turkey.

Bentley: Mrs. Mathilda Ree, \$5.00.
Camrose: Rev. and Mrs. Solheim, \$1.00.
Mrs. Rasmussen, \$1.00.
Mrs. Bjuland, \$1.00;
Mrs. Skattebo, \$1.00;
Camrose Ladies Aid:
Mrs. Arnold Hoveland, 1 box of apples;
Mrs. Arneberg, 5 qts. of fruit;
Mrs. John Hanson, 3 qts. of fruit, 2 qts. of pickles, 1 pt. of jelly, 1 lb. of coffee, and 1 squash; 1 lunch cloth and 2 dish towels;
Mrs. Norvick, 2 qts. of fruit;
Mrs. Storlie, 1 lb. of coffee, and 3 pints of relish;
Mrs. Rasmussen, 2 cans of corn;
Mrs. Knutsen, a large amount of fløtegrøt;
Mrs. Bjoland, 1 bath towel;
Mrs. Walkermeyer, 2 qts. of fruit;
Mrs. Borud, 2 qts. of fruit;
Mr. and Mrs. I. Vik, in memory of Irene Lingjerde, \$2.00.
Clareholm Ladies Aid, for Building Fund, \$19.00.
Edmonton: 1 table cloth, 1 flannel sheet, 1 lb. of coffee from: Mrs. E. L. Loveseth, Mrs. L. Foster, Mrs. McCormick, Mrs. S. Espedal, Mrs. N. Sand, Mrs. P. Olson, Mrs. L. Osberg, Mrs. M. Barry, Mrs. A. Floen, Mrs. G. Larsen, Mrs. L. Torgerson, and Mrs. C. S. Lystig. From Mrs. O. Flotten, 2 qts. of preserves.
Enchant: Mrs. Ellefsen, 3 chickens.
Glendon Ladies Aid, 1 quilt, 1 bath towel, and 3 wash cloths.
Grannum Ladies Aid, 1 quilt.
Irma: Sharon Ladies Aid, 8 qts. of fruit, 1 qt. canned chicken, 2 qts. pickles, and 1 pt. jelly; 5 bath towels, 2 bars of toilet soap, and 1 bar of laundry soap.
Lougheed: Trinity L.D.R., \$6.00.
New Norway: Mrs. H. Johnson and Mrs. M. Stromberg, 5 qts. of fruit;
Mrs. J. E. Tronness, 2 qts. of fruit, and 2 qts. of pickles;
Mrs. J. P. Johnson, 2 bath towels;
Mrs. Westvick, 1 bath towel;
Mrs. A. E. Skorsell, 1 bath towel;
Mrs. H. Johnson, 1 bath towel;
Mrs. John Lundberg, 1 bath towel;
Mrs. Ole Olstad, 1 pr. pillow cases.
Ponoka: Asker Ladies Aid, \$10.00.
Ryley: In memory of A. K. Aspeness: Mrs. O. Aker and family, \$1.00;
Mr. and Mrs. Skognes and family, \$1.00;
Skudeness Ladies Aid, \$3.00.
Other donations:
Mr. and Mrs. L. Lyslo, \$5.00;
Mr. and Mrs. Ludvig Hoveland, 1 quilt;
Mr. and Mrs. Joe Gundersen, 1 bath towel;
Mrs. Bratrud, 3 lbs. of butter;
Trondhjem Ladies Aid, 4 geese.
Tofield, "Cash received January 14th in memory of Mrs. Haugen."
Mr. and Mrs. Boness (Bawlf), Mr. and Mrs. Lerbekmo, (Mr. & Mrs. Petra Shau-fee?, (Mr. & Mrs. Gertie Yader?, Mr. and Mrs. Julius Lerbekmo, Mr. and Mrs. Robert Berrecloth?, \$2.00.
Mr. and Mrs. J. Johnson, Mr. Peter Johnson, Mr. and Mrs. O. Lundberg, all of Tofield, \$3.00.
Viking: Mr. and Mrs. Swanson, Mr. and Mrs. Nordstrom and family, Mr. and Mrs. Ed. Thompson, Mr. and Mrs. A. Peterson, Elmer Johnson and Oscar Holmberg, in memory of Mr. Peter Carlson, \$6.10.
Viking Ladies Aid, \$5.00;
Mrs. Pauline Berg, 6 lbs. butter;
Mrs. O. B. Nordstrom, 1 towel set, 1 scarf, 2 dresser scarfs, and 2 table covers.
Wetaskiwin: Mr. and Mrs. T. B. Jevne and friends, in memory of Mrs. E. Ness, \$4.00;
Ladies Aid, 2 cans of powdered desert, 4 qts. of fruit;
Mrs. Gullicksen, 1½ qt. of jam;
Mrs. Moen, 1 fruit cake;
Mrs. I. Trea (?), 1 emb. dresser scarf and 4 bath towels;
Rev. and Mrs. Kandal, 2 qts. of fruit;
Vang Ladies Aid:
Mrs. Kvien, 1 qt. of lard;
Mr. and Mrs. Lerbol, 1 bath towel;
Mrs. B. Kvien, 1 pr. of pillow cases and 1 glass towel;
Mr. and Mrs. T. B. Jevne, bath towels and 1 pr. of ladies' hose;
Mr. and Mrs. I. Jevne, 2 towels.
Wheat Centre: Mrs. Reno Otteson, in memory of her husband, \$5.00.

SASKATCHEWAN

Admiral: Junior L.D.R., 5 cushions, 1 table cover, 5 pot holders, and 3 containers.

Birch Hills: Rev. P. Lerseth, Pastor, 1 table cloth, 2 bath towels, and 2 lbs. loaf sugar.
Brancepeth: Lake Park Ladies Aid, \$5.00.
Frontier: Sewing Circle of Bethel Luth. Church, \$5.00.
Glenside: Green Valley Ladies Aid, \$2.00.
Hagen: Saron Luth. Church, \$13.00.
Mrs. Rimbale, G. Quall, and Mrs. Larson, 1 table cloth, 2 sheets, 1 pr. of men's hose, and 17 bath towels;
Mrs. Nodeland, 1 set of towels, 1 towel, and 4 wash cloths.
Hollonquist: Mrs. R. J. Muri, 2 lbs. of primost, 1 qt. of gammelost, 1 qt. of jelly, 2 lbs. loaf sugar, lense, 2 boxes of candy, and 6 boxes of cookies.
Medstead: Mrs. Sigrid Rondestvedt, 1 pr. home-knit socks, and 1 pr. home-knit mittens.
Midale: Mr. H. L. Eglund, \$5.00.
Ordale: The Concordia Ladies Aid:
Mrs. Lars Lennem, 2 chickens;
Miss Emma Kvinlog, 2 single flannel blankets;
Mrs. J. Lennem, 1 flannel gown;
Mrs. G. Lennem, 1 bath towel, 1 glass towel, and 1 embroidered towel;
Mrs. Carl Thompson, 1 pr. of pillow cases.
S. K. Swensen, Gustrom, Hellie and Alice Thompson of the Concordia Ladies Aid, \$1.00 from each, \$4.00.
Mrs. Carl Thompson and friends, \$6.00.
Parkside: Congregation? Rev. Hans Nelson, Pastor, \$10.00.
Mr. and Mrs. J. H. Thompson, \$2.00.
Prince Albert: Naomi and Ruth Circle Ladies Aid, \$10.00;
Ladies Aid, 5 bed spreads and 4 bath towels.
Ratner: Beaver Creek Ladies Aid, \$10.00.
Semia: Bethesda L.D.R., several pounds of home made candy.
Valley Park: Mr. Hans Torgerson, \$5.00.
Viceroy: St. Olaf Ladies Aid, in memory of Mrs. Hannah Mossing, \$5.00.

MANITOBA

Starbuck: Mrs. G. I. Lofto, 1 dress, 1 coat and vest, necktie, 3 handkerchiefs, 1 scarf, 1 doiley, and 1 buffet set.
Winnipeg: L.D.R., Rev. Aandal's church, \$5.00;
The Booth Fisheries, 100 lbs. of lutfish.

MISCELLANEOUS

Misses Edith and Adelaide Akre, on behalf of mother, Mrs. J. J. Akre, who passed away on August 11th, 1940, \$50.00.

It is true that quarterly offerings are being received for the work of the church at large in many congregations. But in many of these places the pastor is getting an offering too and too many offerings, besides regular gifts, are not too good either. However, where the regular weekly duplex envelope is being used the congregations are not in need of all the offerings to pay their apportionments. However, these are as yet in the minority. But this one thing—where these offerings for Benevolences are being received quarterly there should be a concerted effort to make the preparatory work done with diligence. Here again, just to announce an offering for Benevolences on such or such a Sunday and then make it kind of half-hearted as the offering is announced for the day—and perhaps apologize to God on the people's behalf because of the lack of money and then give a gift yourself that you should spend the rest of your days apologizing to God for, will never work. Again the mail and the pulpit and the passing out of literature should be used. There should be every effort put forth that each confirmed member has an envelope in his hand, when he comes to church on the Sunday set aside,—an envelope that has been filled thoughtfully and prayerfully because he knows it is his way of getting out into the fields of labor when he himself cannot go.

And now let us each go home with a renewed vision. Let us build our congregation or congregations on the principle that if the people are made to see they will be burdened to give. God will help us, if we seek His blessings. Christ will direct us if we seek His way. The Holy Spirit will enlighten us and make the way more clear until the time comes that we lay our bur-

Values of Spiritual Qualities

I sat one night in a large city church. The occasion was a session of a week of prayer. In attendance were about eight or nine hundred people. Throughout the program one sensed the note of seriousness. Several allusions were made to the only hope of the world—a genuine repentance and return to God. A sincere and beautiful prayer was offered by the pastor; it was a prayer of thanksgiving, supplication, and intercession; a prayer that accelerated the spirit of gratitude in the hearts of all for God's protecting hand over our nation; a prayer that urged us to self-examination and new devotion to our Maker and Redeemer; a prayer that brought us to the Throne of Grace to intercede for suffering humanity, for our king and government. Then the audience sang the well-known hymn, "Faith of Our Fathers, Living Still." The spirit and conviction manifested during the singing of the hymn brought home to me very forcefully the value of spiritual truths. "Moses at the burning bush" was the theme of the sermon. The old story, so well known to us all, was made a living reality full of spiritual values applicable to our day and need.

Then came the evening offering. As the offering was being lifted, I thought of the tremendous importance of having such spiritual values reiterated, of the blessing upon the hearts as they were reminded of the abiding truths of God's Word. Such blessings should be expressed in prayer and thanksgiving to God; in devoted service and loyalty to God's Word; but it should also be expressed in terms of our means given us by God. Money is a medium of exchange, and we largely determine values of things by their cost in money. If all things we need for body and mind are valued in dollars and cents, should we not put a fair price on spiritual values? As thoughts like these rolled around in my mind, the collection plate came by. What did I see? Dimes, nickels and pennies, not one quarter could be seen on the large collection plate.

I asked myself, what is wrong? Can the Christian Church go on rendering service at such a valuation of spiritual qualities? I thought of the whole service, the splendid presentation of spiritual food, the blessing of attending the meeting. Should it not be worth a fair price in terms of dollars and cents? I thought of the multitude of people who spent the night at a movie or some other amusement place and what they had to pay. They surely did not get by with a dime or a nickel. I thought of what they took with them home of comfort and encouragement for a new day. We who had been at this church service had received many times the value of those at these amusement places, and yet in terms of money it was not shown.

If the hope of our civilization depends upon our attitude toward God, then the service rendered by the church to maintain those spiritual qualities that aid us in keeping faith in God, must receive a new value in terms of dollars and cents.

No person can go to the store and buy food for the body except he pays a fair price; nor can a person go to a book-store and buy a book unless he pays a dollar or even two. If this is true regarding food and clothing for body and thoughts for the mind, it should be equally true also of things for the soul. But here we see how men have been deceived and perverted by the selfishness of their own heart. Many go to church and drop a dime in the collection plate, thinking they have done their duty to God and church, and we wonder why our generation is so poverty-stricken, so lacking in spiritual health.

Spiritual truths do not grow and blossom in such penurious atmosphere: confidence and assurance in the Eternal One do not come by such half-hearted support. We have made our church work cheap and a make-believe affair because of our degrading price on spiritual values.

—Ivar Saugen.

dens down. God grant to each one of us as we go out for the 1940-41 and 1942 ingatherings that we might keep our heads up, looking to the mountains from whence our help comes, and as we go may we ever have before us the vision of the fields white unto harvest burdened with all too few laborers.

WOMEN'S MISSIONARY FEDERATION

Mrs. George Hendrickson, Editor — Tofield, Alta.

A Page of W.M.F. Matters

Thank You! All of you who have so kindly sent in material for this page. Sometimes your items have been a bit delayed, but it is not always such an easy matter for the editor to sort out of a pile the ones that should go in "just where." And manuscripts get a bit tangled and mislaid sometimes. But if the editors don't get discouraged, you shouldn't either. So keep right on sending in your items; we want W.M.F. and L.D.R. news, brief and to the point, and other articles of interest to our women and our church. So if you have something good, send it along. If you have some encouragement, let us have it. If you have some criticism—please send it, too. How about some new ideas for this page? Shall we have a Question Corner, or a bit of Bible Study regularly? What do you say to having a department page special occasionally?

And now we want to give a boost for our paper. If you don't think it's a good little church paper—tell us why, we'd like to know. And—have you renewed your subscription lately? Have you tried to interest others in the paper? Do many of your neighbors have it? And finally—why not send a gift subscription to a friend?

ATTENTION CIRCUIT PRESIDENTS!

Many of you are now in the midst of plans for the spring circuit meetings. Write headquarters for topics and material. Did you ever try a worker's conference, for example at a circuit meeting? Invite all your W.M.F. executive, your Ladies Aid presidents, all your department secretaries and pastor's wives, also any district officers within your reach. Then have a real round-table discussion, between sessions, if no separate day is available. It will be very profitable and interesting to get acquainted with each other, and each other's problems. Do you circuit presidents keep in touch with your Ladies Aids by letter, or do you visit them? You will find it draws more of them into the work if you can attend one of their meetings and explain things to them. Arrangements could be made, upon request, to get your expenses taken care of by the Aids themselves.

And of course each of the circuit presidents have their own News Bulletin! And read and check over all the yearly literature sent each Aid, and are regular (though of necessity brief) readers of the Herald. How many of you have any working knowledge of the Reading Project? Please send me your impressions. May I remind each of you of the reports I have coming. Thanks for those received and thanks for your fine response to the Christmas messages. There were two presidents I didn't contact. May I hear from you now please?

DEPARTMENT SECRETARIES

Now it's your turn. I don't even know who you all are for certain, nor where you are, but since I haven't been able to find any mailing list in my box I'm going to ask each one of you to write me, so I may know. Will all of you please send me a report of what you have done in your department? Thank you, Mrs. Magnusson, for your prompt reports and faithfulness. I'm sure the other secretaries have been busy too, but no reports have as yet come to hand. We tried to edit a Mission Box page, but at time of writing we still have to see how it came through the mill. If you other department secretaries are interested, write me regarding plans for a page all your own. How many of you have Manuals?

AND NOW THE LADIES AIDS

By the time you have read this far, you'll be wondering what is wanted of you! Well, do you know that it's your W.M.F.? Or rather, you are the W.M.F. What do you do to help it grow and improve? Do you L. A. presidents keep the News Bulletin, and make sure that your members also have it? Why not see about subscribers for both Hyrden and Bulletin? Then do you use the literature packets at your programs? You cannot use all the material, of course, but pass the rest around—someone will be sure to profit by it. Then—are there by chance any triplicate cards still unsent? Please attend to them at once as it is already late. Another thing—don't fail to send a report to each of the circuit department secretaries. Why not elect someone in your Aid to attend to it?

DISTRICT CONVENTION COMING!

We have a district convention coming again this summer. Time and place are still uncertain, but the convention is absolutely certain. It's your convention W.M.F.'ers—please tell me how you want it. I have a feeling of both dread and anxiety when I think of planning it, so I need your prayerful cooperation. The only sources of encouragement to me is the fact that there is so much of such co-operation, and that God's work must go on, and will go on, in spite of human shortcomings. So begin praying and planning with me for our convention now, and write me of what you have in mind.

FEDERATED TEMPERANCE CAMPAIGN

Of course you all know by this time that your page editor is a hopeless temperance crank. I'm hoping and praying that some more of you readers will soon be the same! Please bear with me, and give this problem your most serious consideration. Hope by this time you all have your petitions and resolutions sent to Ottawa. Now there is a big Campaign waged by the Federated Temperance Forces to get signers (on pledge cards supplied for the purpose) who will voluntarily abstain from liquor in any form, as a beverage, for the duration of the war. All people, even abstainers, are asked to sign, so as to give the movement power and momentum. The campaign closes by Easter, and surely we will ALL get behind this thing, and not sit passive under so great a challenge. We haven't done one bit too much for our country yet—we can do much more. Let us get as busy as the Liquor Interests, and then see what will happen! Get supplies and information from your pastor—he has them. So has every minister in Canada. What a power! Now get busy—we'll all be looking for the edge of Royal blue ribbon on the lapel of your coat or dress.

Bethany Sunset Home

You are all acquainted with the project of gathering Building Funds for the Bethany Home at Bawlf. The needs were presented to all the Aids a year ago through a circular letter by Mrs. A. Hoveland, (pres., Camrose W.M.F.). Since then some gifts have come in—but the fund is just beginning. To a recent inquiry sent to Sister Marie Weiks. I received this information—"Our Building Fund is not very large yet. We have at present \$2053.00 in the Savings Deposit of which a little better than \$1900.00 has been transferred from the current account in 1940. The rest has come in by donations specified for the B. Fund. I do hope it will be possible, if nothing special in the way of expenses turns up, that some more can be transferred to the Building Fund account."

We must continue to put this need before our people, and at the same time pray that the Lord will lay it on the hearts of individuals and organizations to support this cause. —M. H.

Your Alaska Christmas Boxes

They began to arrive in the first summer mail, early July. The largest number came with the second freighter on October 19th. The last came in the January plane mail.

If you did not get an acknowledgment of your box, please write us. It may be lost or delayed; or we may have sent your note to the wrong address. A permanent station record is kept of each box received: donors, contents, date, etc. A number of societies have sent boxes every year since 1930.

Many personal gifts were sent to your missionaries. We can only give you our heartfelt thanks and pray for you God's blessing.

On Sunday after Christmas the church council asked the people how they felt about the gifts you had sent them. Yes! They were all so thankful, and showed it by an unanimous raising of hands. Hereby we convey, at their request, sincere thanks from every person in the village of Shishmaref.

Letters from Teller and Igloo bid us pass on to you the same thanks from them, for the many boxes and gifts they received.

—From "Eskimo Land"
Elmer H. Dahle, Editor.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"These things have I spoken unto you, that my joy may be in you, and that your joy may be made full" (John 15:11).

Perhaps the disciples were affected by Christ's previous words in somewhat the same way as we have been. We have begun to be concerned because we see little fruit in our lives while Christ speaks of much fruit. We were disturbed when He spoke of our keeping His commandments even as He kept the Father's commandments.

How good our Master is! He lifts our burden with a comforting word: "These things have I spoken unto you that my joy may be in you, and that your joy may be made full." Let us repeat it: What Christ has spoken has been intended to give us joy, fullness of joy.

How is this? Have we not become discouraged at our weaknesses, our failures, our lack of fruit? Yes, but it is for this very reason that Christ's joy can fill our hearts. It is the person who knows his helplessness that abides in Christ. It is the branch that is completely surrendered to the vine that can bear much fruit. It is that branch that will bear the fruit of fullness of joy.

Lord Jesus Christ, we thank you that Your words have made us humble, so that Your joy may be in us.

Grow in Grace

It was the command of Christ through Peter that "we grow in grace and in knowledge of our Lord Jesus Christ."

What does it mean to grow? I like to think of it as a fruit of the Spirit after one has accepted Christ. As one daily communes with God and feasts upon the Word there should be a growth, an advancement in one's experience throughout the Christian life. Paul says in 1 Cor. 13: 11, "When I was a child, I understood as a child, I thought as a child, but when I became a man I put away childish things."

What then are the means of growth? First of all, Christ must dwell in our hearts by faith, rooted and grounded in love that we may know the love of Christ which passeth knowledge so that we might be filled with all the fullness of God (Eph. 3:17, 19).

In Matt. 22:29 Jesus says: "Ye do err, not knowing the Scripture." So we see another step toward growth is to read and know the Scriptures. As we meet Christ in His Word we also see our own helplessness and sins. As we experience His cleansing power we also experience more of the fullness of His peace and joy.

One of the greatest hindrances to growth in grace is to neglect God's Word which is the food for the spiritual life. Just as one cannot grow physically without food, neither can one grow spiritually without the bread of life.

Secondly, the neglect of prayer is a hindrance to spiritual growth. As prayer is the Christian's vital breath, surely we need to breathe spiritually as well as physically. Another hindrance is the failure to express one's joys and experiences in Christ with others. The neglect of these things will make one's life clogged and stale, so that there is little or no spiritual growth.

So many of us measure ourselves in the light of our fellowmen; but let us measure our growth by the measure of the stature of the fullness of Christ.

In Hebrews we have been warned against neglect which leads to slipping away from God. But also we have been exhorted to take earnest heed to the things which we have heard, to consider Christ, to hold fast our profession and to be steadfast so that we may develop a love that works, a hope that endures and a faith that is patient.

May we so consider Christ that we may grow in grace and holiness.

—Class paper prepared by
Esther Anderson, student
at S.L.B.I.

From the S.L.B.I. Bulletin

The following students have come since January 18: Esther Knutson, Elbow; Blanche Nelson, Hagen; Gordon Nelson, Viscount; Agnes Olson, Dulwich; Lynden Salte, Torquay; Gudrun Tastad, Loreburn; Julian Weiseth, Scotsguard.

Because of school or home duties a number of students have returned to their homes. We are thankful for the time they have been here. At this writing 49 students are in attendance. —G. H.

The Other Person's Viewpoint

How strikingly true is the Good Book which says: "Every way of a man is right in his own eyes; but the Lord pondereth the hearts" (Prov. 21:2).

Have you noticed that:

When the other fellow acts that way, he is ugly; when you do, it's nerves?

When the other fellow is set in his way, he's obstinate; when you are, it is just firmness?

When the other fellow doesn't like your friends, he's prejudiced; when you don't like him, you are simply showing that you are a good judge of human nature?

When the other fellow tries to treat some one especially well, he's toadying; when you try the same, you are using tact?

When the other fellow takes time to do things, he's dead slow; when you do it, you are deliberate?

When the other fellow spends a lot, he is a spendthrift; when you do, you are generous?

When the other fellow picks flaws in things, he's cranky; when you do, you are discriminating?

When the other fellow is mild in his manner, he is a mush of concession; when you are, it is being gracious?

When the other fellow dresses extra well, he's a dude; when you do it, it is simply a duty one owes society?

When the other fellow runs great risks in business, he's foolhardy; when you do, you are a great financier?

When the other fellow says what he thinks, he's spiteful; when you do, you are being frank?

When the other fellow won't get caught in a new scheme, he's backwoodsy; when you won't, you are conservative?

It would preserve us from hateful self-love and make us more helpful to our fellow men, did we but remember that "not he that commendeth himself is approved, but whom the Lord commendeth" (2 Cor. 10:18). —"Now."

This Year's Pages

Phil. 4:8: "Cherish the thoughts of these things" (Weymouth).

"Let me begin again," she said,
"This copy is so hard to write,
And I have made too many blots
Upon the page so clean and white."

The mother did not say to her,
"There is no use to try again,
Your failures in the past have made
Your future labors all in vain."

She gave the child encouragement
And whispered words of hope and cheer,
The other page was free from blots,
The writing more correct and clear.

I turn the pages of the year,
The pages that were clean and white
And say, "Dear Father, see my blots,
Let me begin again tonight."

"Mistakes and failings, faults and fears,
The things that I have left undone
That might have helped some other souls,
The chances now forever gone."

"I've written this year's pages full
In letters I can not erase;
For all my blots let me I pray,
In Thy forgiveness find a place."

"Let me begin again to write
The pages of my life for Thee
To follow closely day by day
The copy Thou hast set for me."

—The War Cry.

Looking longingly at the top of the ladder will avail you nothing, if you have not the energy or determination to do the climbing.

The fear of punishment and the hope of reward are the two chief elements that influence the action of men.

Success is for sale in the open market. You can buy it—any man can buy it who is willing to pay the price.

When a man aims at nothing he usually demonstrates his marksmanship by hitting his target.

The world does not dictate what you shall do, but it does demand that you do something.